

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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DIVISION OF LABOR.

The principle of the division of labor is carried out quite thoroughly in the world at large. It is assumed, in a general way, that it is the duty of ministers to look after the interests of religion; of judges and lawyers to see to the administration of justice; of doctors to attend to health; of farmers to attend to the cultivation of the soil, etc. Let us look at some of the results of this arrangement. The farmers devote themselves with so much zeal to their calling that they utterly neglect the important business of keeping accurate accounts of what they do. It is said that "nothing is finished until it is reported." According to that rule, there are but few farmers in the land who really finish their work.

Here is a distinguished editor who has made a fortune with his pen, and who has splendid theories about farming. He buys a farm just out of the city. His plan is to make farming a sort of relaxation from the routine of his editorial duties. How does it work practically? He gets some one else to take care of his land, and he only finds time to occasionally leave the city and chop wood for the benefit of his health. One would naturally suppose that he might do that without being at the expense of buying a farm. The doctor and lawyer complain that their work is monotonous and wearing; the farmer complains that his work is stupefying; the literary man has but a slender basis of solid facts to write about, for the simple reason that his business of merely reporting events, prevents his becoming familiar with practical things.

These, we say, are some of the fruits of this minute division of labor. Where is the cure? It is evident that we cannot abolish this system. The division of labor constitutes the very foundation of civilized society, and cannot be dispensed with. The only remedy we can suggest for the evils mentioned is some arrangement whereby the same individual can change his occupation from time to time, or carry on more than one at a time, without loss or distraction. Such an arrangement can only be found in Community life. There the principle of the division of labor is carried out far more minutely than in isolated society, and at the same time the coöperation of trades and businesses is established in such a manner that a person can step from one to the other without distraction or loss. The literary man can obtain a practical knowledge of the things which he wishes to report. His productions are far more likely to have in them executive vigor than are the writings of the man who merely looks on and reports. H. J. S.

WHAT IS, AND WHAT MIGHT BE.

VII. GERMANY.

Germany has not existed long under a strong, centralized government. Previous to 1871 what was called Germany consisted of Prussia, Austria, and a large number of petty States lying between them. These were allied in a loose sort of military confederation for mutual defense, but the alliance was often ruptured by the jealous rivalries of Prussia and Austria, each of which strove to acquire a preponderating influence over the smaller allied powers. The confederation had a representative body known as the diet, which was only a permanent convention of representatives of the various sovereigns. Whenever the people of any single State in the confederation endeavored to obtain free institutions for themselves—and, stimulated by the revolutions in France and other countries, they were constantly urging in that direction—the diet found ready occasion to interfere in behalf of absolute monarchical power; so that little or no progress was made toward republicanism or any constitutional government which would give the people a stronger voice in deciding their own affairs. At the time of Napoleon's conquests in Germany the final blow was given to the feudal system which had so long obtained there, and the foundations of the present military system were laid. In 1861 Friedrich Wilhelm III., King of Prussia, died, and was succeeded by his

brother, Wilhelm I., the present Emperor. It was then that Otto von Bismarck entered upon the scene of German politics as the new King's prime minister. He was an exceedingly able man, in the prime of life, and he immediately set about enlarging and consolidating the kingdom. His maxim was that "blood and iron" were the only cure for the distracted condition of Germany. He wrenched the three duchies of Schleswig, Holstein, and Lauenburg from feeble Denmark. Next he proposed to Austria to divide the smaller German States between them, Prussia to have the North German States, Austria the Southern; but the proposition fell through, and Prussia and Austria prepared to fight for the leadership of Germany. This brought on the war of 1866. Count von Moltke was at the head of the Prussian army. The Austrians were whipped and compelled to abandon their claim to a position in the German Confederation. Then Prussia helped herself to a number of the smaller principalities and assumed the leadership of all Germany.

At length the Franco-German war was precipitated in consequence of some disagreement between France and Prussia as to who should be King of Spain after Queen Isabella was deposed. The Germans, as we all know, easily beat the French and boldly marched to Paris. The people of the North German and South German States had long wished to be united into one great "Fatherland" with a general government over them all; and when King Wilhelm was at Paris, living in the palace at Versailles, King Ludwig of Bavaria and the other German princes came before him and offered him the Crown of the Empire, which he accepted. Thus the present German Empire was constituted by the treaties made at Versailles in January, 1871. In the same year a diet was held and a constitution adopted. This constitution is confederate, binding together Prussia and twenty-five smaller States—Kingdoms, Grand Duchies, Duchies, Principalities, and Free Cities—under one general government. It must be understood, however, that the new constitution does not depose the subordinate rulers of the smaller States. Although their powers are much restricted they still retain their local governments, their little courts, and their general expensiveness.

The Emperor is president of the confederation, and has the right and duty of representing the Empire for all purposes of international law, of declaring war, making peace and treaties, etc. He names and dismisses the officers and functionaries of the Empire, and is commander-in-chief of the combined army and navy. The general government has two legislative branches, the *Bundesrath* and the *Reichstag*. The *Bundesrath* is an assembly of plenipotentiaries of the governments of all the confederated German States. Its consent is necessary to a declaration of war by the Emperor. The *Reichstag* is a parliamentary body consisting of representatives chosen directly by the people, in elections similar to ours, there being one deputy to about every hundred thousand inhabitants of the Empire. The Empire and its government have a legislative and administrative control over all matters relating to the army, navy, post-offices and telegraphy, passports, emigration, political laws for the citizens, the whole civil law, coinage, banking, commerce, navigation, the railways etc.; while the minor rights of each of the smaller States are defined in the constitution. Germany had a population, in 1875, of 42,727,260, which is just about that of the United States at the present time. This brief political sketch will help us to understand the situation of the Socialists in Germany.

German Socialism dates from the Spring of 1862. Its father was Ferdinand Lassalle, a man of remarkable power of thought, of excellent education, noted as a philosophic writer. The object of Lassalle's thought was to find a way for the elevation and education of the working classes. One of his main propositions was that, under the present system of competition in trade and manufactures, wages can never permanently rise above the point which is necessary for the bare existence of

the workingman and his family; and that, therefore, if these conditions are maintained the working classes have nothing to look forward to but poverty and distress. Lassalle was not a revolutionist in any but the most peaceful and law-abiding sense. He was not a political revolutionist, although his doctrines would, if carried out, undoubtedly subvert the existing order of things. The remedy he proposed was that the workingmen should organize themselves into productive associations, and that the State should advance them sufficient capital to enable them to start with an assurance of success. He declared that it was "the peculiar task and vocation of the State to smooth the way for the great forward movements of humanity." Schultz-Delitsch, another Socialistic agitator, held also to the importance of the workingmen forming themselves into associations. His particular point was that they could thus promote among the members habits of economy, and that by combining in their purchases they could secure all articles of consumption at a cheaper rate than if they bought separately, each for himself. Newspapers and pamphlets were published for the dissemination of these ideas, and they spread rapidly. Later on another party arose headed by Karl Marx, who held more radical views. Marx, like Lassalle, is an educated man and a close reasoner. He wrote a work on "Capital" which is held as a text-book of Socialism by his followers. In it he analyzes and discusses property and its relations to labor. After pointing out the slow process by which the tradesmen have managed to absorb the results of the labor of workingmen, thus becoming capitalists, and how the many small capitalists have been steadily absorbed by a few larger ones, he declares that the present capitalistic system will one day burst. He says:

"The death-knell of capitalistic private property is sounded. The appropriators of strange property will be expropriated."

"Thus the individual property will be reinstated, but on the basis of the acquisition of the modern mode of production. There will arise an amalgamation of free labor, which will collectively own the earth and the means of production created by labor."

"The conversion of the scattered property into the capitalistic was a slow process, because it was the seizure of the property of the masses by a powerful few; the conversion of the capitalistic property into the socialistic (common) property will be more rapid because this only means the removal of the powerful few (iron-kings, cotton-knights, land- and factory-lords, etc.) by the people at large."

These extreme views prevailed over the milder plans of Lassalle and Schultz-Delitsch, and the Socialistic movement in Germany became a political one. In the nine or ten years which intervened between the birth of Socialism and the establishment of the Empire, the Socialists had agitated with extreme vigor the demand for universal suffrage, and the whole nation had become pretty thoroughly imbued with that desire. The result was the formation of the *Reichstag*, a representative body chosen directly by the people, and having a voice in the making of all laws for the Empire. Unless the *Reichstag* passes a bill it cannot become a law. This was the immense advantage, never before possessed by them, which the people gained in 1871. Soon after that the Socialists became a strong political party, and began to vote their candidates into the *Reichstag*. The party grew very rapidly. In 1871 the Socialists cast 123,975 votes; in 1874 the number had risen to 351,272, and in 1877 it showed a further gain, the precise number being very hard to get at on account of the meager reports which were allowed to go out. It was variously given in figures ranging from 400,000 to 700,000.

The government had by this time become very much alarmed at the spread of the new doctrines and the appearance of an increasing number of Socialist deputies in the *Reichstag*. The Socialists boldly declared their intention of capturing the government and making laws to suit themselves by the simple and legal method of acquiring a majority in the *Reichstag*. Prince Bismarck, who was become Chancellor of the Empire, was not the man to remain quiet under these circumstances. He bent the whole power of the government against the Socialists. Then followed a sharp struggle. The Socialists felt that they had a worthy cause, and they were the most united party in Germany. Their newspaper organs multiplied until they were numbered by hundreds. But unfortunately, as the excitement caused by a collision with the government increased, certain fanatics, Hödel and Nobeling, undertook to assassinate the Emperor. These crimes were immediately charged upon the Socialists, and they produced a revulsion in the popular feeling which told heavily against the party. Bismarck was not slow to avail himself of this opportunity. He procured the passage of the Anti-Socialist

laws. The bill first proposed by the government prohibited all Socialistic meetings, the collection of money for Socialistic objects, or taking part in any Socialistic organization; Socialistic agitators were to be banished, idle persons to pay a fine or submit to imprisonment; all Socialistic printing-offices were to be closed by the police, and their material sold for the pauper fund; all publishers and booksellers were forbidden to keep any Socialistic book or pamphlet on pain of fine and imprisonment. This bill was much discussed in the *Reichstag*, and was greatly modified before it passed. The offenses were more precisely defined, it was provided that Socialistic agitators could not be banished from any place where they had resided for more than a month, newspapers were to receive one warning before being suspended, an additional member was added to the Court of Appeal for trying these cases, and the operation of the act was limited to March 31, 1881, a period of two years and a half from its passage.

The *Reichstag* was very closely balanced on the Anti-Socialist bill, even in its modified form. On the one hand, the body stood as the bulwark of all the liberty the Germans have, and naturally disliked to limit freedom of speech or action; but, on the other hand, the members did not want to encourage lawlessness and anarchy. The crimes of Hödel and Nobeling stood out boldly as a warning against over-haste in liberalizing, and the effect of this was such that the National-Liberal party sustained Bismarck and voted for the bill. In this view the passage of the bill speaks well for the German representatives, for it shows a constitutional regard for established authority, and that, in a case where the old government is threatened with lawlessness, the people support the government even if its policy and methods be not to their liking.

(To be Continued.)

AN APPEAL TO SOCIALISTS.

Friends of social progress: We are not doing all we might and ought to promote the cause. Believing in organized association, why is it that we do not practice what we preach, and organize a National Association for the purpose of carrying forward the work with a united, strong effort, instead of wasting our strength in feeble individual efforts that are sure to fail and die in infancy from lack of means, and damage the cause instead of helping it? Let us call a Convention of all the friends of social progress, to meet at Science Hall in New York at an early day and organize an Association; adopt a practical plan of action; devise means to execute it, and put our theories into operation in a business way.

There are immense advantages and economies in Associated Homes and Industries that can be realized by moral, intelligent, practical working-people properly selected. Such organizations will give to labor constant employment at remunerative wages; and to the laborers a pleasant and comfortable Home, where they can live a much higher, purer, happier and more useful life than in any other way; and will give to capital a safe, reliable investment that will pay good dividends regularly. It will pay both the laborer and capitalist much better than any other method of doing business at the present time; and they have only to be convinced of this fact to secure both the men and money needed to insure success. This can be done by placing the matter before the thinking public, in a common-sense, business way. We can do this if we unite and all make a vigorous effort. The times are ripe for such a movement; the world needs it; and the present business crisis has brought this fact home to people in a most convincing manner. We would all be surprised to see how many men and women there are in the country interested in this subject if we should come to know them all. The time has arrived when they should be called out, organized, and the work commenced on a practical basis, and made to pay in both happiness and money, as it can be made to do if managed systematically and judiciously; and when it pays that settles the matter, its success is certain. Nothing can live long in this world that don't pay. Nothing dies that does pay. No Community has ever lived long that did not pay, no matter what its religion; and none has ever died that did pay, while it continued to do so. Reasonable people like to go into a good thing and stay in it; if they make a mistake and go out of it they like to return. A poor place, that requires bonds and ties to keep people in it, is not worth the cost of keeping up, and had better be permitted to die. The attraction that will draw people into association and hold them there is the higher, happier, more successful and useful life they can live there—the rapid progress and improvement they can make by going into it. Association can offer

this as an inducement, and it is sufficient for those who are fitted by nature and education to live in an Associated Home; and no others can be admitted, no matter what they may profess as a religion.

Having admitted these foundation principles, the question is, How far can we unite and work together on a plan that is not so extreme and radical as to be above and beyond all the practical workers, on whom it must depend for supplies? for it cannot live on faith, theory or words, but must have bread and butter; and these can only be produced by work and skill combined with capital.

Who will unite with me in calling such a convention as I have suggested, and share with me the expense of the notice and the use of the hall in which it is held, which will not be large? I think one hundred dollars may be made to cover it all, if no more can be obtained. I will be one of ten, twenty or fifty, as the case may be, to unite in doing this. As I believe in Association, it would be contrary to my principles to hold a convention alone. If properly called the secular press will give notice of our meeting and report the proceedings without expense to us. Thus a knowledge of our existence, our principles and our plans will be circulated, and thousands of persons who sympathize with our views, and are not acquainted with another person in the world who thinks as they do, with whom they can associate, will be called out and render active aid; while thousands of others will hear our views for the first time in consequence of this meeting and will embrace them. If each one takes a small share of the Association stock, proportioned to his means, and an active agent is employed to lecture on the subject and canvass for subscriptions, distribute circulars in which our plan and principles are explained, push and advertise the work in a legitimate business way, one hundred thousand dollars can be raised within twelve months, and an institution founded that will grow and improve until it leavens the whole mass.

The resident members of the first Associative Home that is established should be selected from the members of the National Association, by a competent committee who can judge of their fitness; and as vacancies occur, or the work enlarges, others should be selected and brought in from the same source. In this way the best material in the country can be secured, and if some prove unfit or unwilling to continue resident members others will be ready at all times to take their places. Thus the work could be pushed forward with vigor and success. The Home and its business should be managed by a competent board of directors elected annually by the shareholders of the Association, as the business of all successful corporations is managed; the members should have the privilege of suggesting and presenting any change deemed advisable to the directors at their regular weekly meetings, but the directors should have sole power to decide whether it could be adopted to advantage or not; and should, through their Superintendent and other executive officers, have the entire direction of the business of the Association. These are my conclusions after nearly five years' experience, experiment and observation in a small Associative Home; but I am not wedded to any pet plan. I am willing to help try any plan that seems feasible, if all or any considerable number can unite on it. I do not write in the interest of Gunston or the Industrial Home Company, but in the interest of my fellow men, and the cause in which I have enlisted for life.

If those who think as I do, that the cause would be advanced by calling and holding a Convention to which all the friends came who could—where we could form each other's acquaintance, canvass each other's views, and agree on a united plan of action, and where, if we did not secure all we hoped for, some progress would at least be made in the right direction—will send me their address by mail immediately, I will send them a copy of the call proposed to be issued for their approval and signature, with a list of the other names that have been sent in, so that they may see who they are to have for associates and act understandingly in the matter, provided a sufficient number of names are received within a limited time to warrant us in calling the Convention at all. Don't wait for others if you think this is the right thing to do, and the right time to do it. Send on your name at once, and it will be done quickly.

JOEL A. H. ELLIS.

Gunston, Va., March 23, 1879.

Everything seems to indicate that England is on the verge of a great economic and business change. The farm laborers have learned the art of combining like the mechanics in town, and this has had the effect to raise farm wages from twenty to forty per cent. above what they were ten years

ago. The British farmer can hold his own with the United States and Canada in respect to wheat, but in cattle, meat and dairy products he is almost at the mercy of the Americans. A privileged, landed aristocracy like that of England enhances the price of land, and in that island the land does not now in the most prosperous times pay over two per cent. on the cost or market value.

SOCIAL NOTES ON ENGLAND.

I.
POVERTY.

London, March 17, 1879.

The other afternoon, having a fancy for exploration, I found myself in one of the side streets leading off from the once classic region of Drury Lane, and a few steps from that thoroughfare brought me in the midst of a poor neighborhood. It is a narrow street—scarcely wide enough for two carts to pass each other. The houses are lofty but antique; mouldy and filthy beyond description. In the gutters are heaps of dirt and garbage. A fetid stench pervades the air following one everywhere, and intensely suggestive of fevers and the "plague." Nearly every house provides temporary accommodation in the way of lodgings; in each low window on the ground-floor you read, "GOOD BEDS FOR SINGLE MEN: 4 PENCE PER NIGHT." As they do this—not for charity but for profit—one can estimate the quality of the accommodations provided. Are these streets ever washed? Only by rain; they are never clean. Yet they are full of people. From almost every half-glazed, rag-stuffed window you see protruding faces. Drunken men loiter about the corner gin-shop. And children are here; as where are they not in London? Children with that paste-colored complexion, weak little bodies, sore eyes, and other marks of disease which tell of their bad and insufficient nourishment, of depraved constitutions, and of probabilities of early death. The event is foreseen and provided for; on the opposite corner from the gin-shop is the undertaker, and for a sign in his window he has a baby's coffin.

In one part of the street I came upon a group of children at play. Some were tossing bits of garbage about the gutter. A ragged girl of about eight, with a still more wretched looking baby a few months old in her arms, was trying to play shuttlecock and tend her charge at the same time. Another party had contrived a swing, or rather a debased imitation of that dear delight of childhood. Tied to a corner lamp-post was an old rope; and each child, seated in the noose, about six feet long, pushed itself round the post, ending with a bump, and then swung back again in the opposite direction, and another bump. They counted these. When one child had enjoyed the luxury of five bumping excursions round the lamp-post, it was expected to give place to another waiting and expectant little one. Three mites were playing on a door-step with an unhappy cat. Presently one little woman of five offers to give her companion, aged four, "a ride," and the little back tottered under its self-imposed burden full six feet; and repeated the excursion for another greedy applicant. Soon they became conscious of a looker-on, and the sports cease. "Do you know where one can buy oranges?" asks the visitor. "Yes sir," lisps my lady of rags and five years. "And would you go and buy me some?" Bursting with proud importance, she takes the money and disappears around the corner. In a minute or two the little dot is back with a sooty apron full of fruit, of which she is made the happy almoner for her honesty.

It is a terrible spot because the poverty seems so hopeless. Yet it is but one of a score of neighborhoods, many of them far worse than this—in this capital of civilization. What is the great curse of England, the great danger to which her institutions are exposed? Is it ignorance? A school is in every neighborhood and attendance enforced under penalties. Is it irreligion? The church has a mission-room next the gin-shop; and the dissenters have chapels in this very neighborhood, and the services are well attended. To my mind the great curse is Poverty.

It is a danger—recognized by English statesmen to-day. Of the population of England one in thirty-three is a pauper, dependent more or less on public charity. Ten years ago, Mr. Greg, one of the most far-sighted of English political thinkers, estimated the population of England at that time as composed of 24,000,000 of persons who held no property but subsisted by the labor of their hands; and 8,000,000 who possessed realized property of some sort. Your typical Englishman never tires of proclaiming to the world that his country is the richest in the world. If by that assertion it is understood that among the propertied classes larger

accumulations of wealth are stored; that more capital is available for new enterprises; that more money is invested in commerce, in manufactures, and in loans to other lands, than is the case elsewhere, the boast is a simple statement of facts; but if you understand that here property is more widely diffused, want less, prosperity more general, then your idea is a misconception which a short residence in England will assuredly dispel. Speaking in the House of Lords (Feb. 27th, 1812), Lord Byron said: "I have traversed the seat of war in Spain; I have been in some of the most oppressed provinces of Turkey; but never, under the most despotic of infidel governments, did I behold such squalid wretchedness as I have seen since my return, in the very heart of a Christian country." In his "Letters from England," Louis Blanc wrote in 1863: "This is the land of extreme wealth and also the land of extreme poverty. I doubt if anywhere on the globe there is a spot where one is exposed to see poverty under a more hideous aspect or in a state of more profound degradation." It is the same to-day. A few months since, after two years spent upon the Continent, in Germany, France, Austria and Italy, I returned to this country; and I can confidently assert, in all the time I was abroad I never saw so many instances of utter human wretchedness as I encountered during the first week of my residence in this city of London.

But poverty is bearable if it be only hopeful; if the future is one of promise; if one, however reduced, may look forward to better times to come. And the saddest aspect of the distress in this country is its hopelessness under existing conditions of society and government. "A large proportion of the poor," says Mr. Greg in his "Political Problems," live "in dwellings and in scenes which render virtue, comfort and self-respect almost unattainable. A large proportion of the poor in the country districts can, by no exertion of their own, rise out of their indigent position, or live contentedly or hopefully in it. * * Between seven and eight millions of pounds are annually available for the poor of London; and yet indigence and distress surround us on every side, fill our streets, haunt our walks, sadden our existence, menace our national well-being, and cast gloom and doubt over our national future. Pauperism increases yet faster than either charity or wealth." My friend, Mr. Alsager Hay Hill, who has had large experience among the poor of London, says that a large proportion of the very poor must, under present circumstances, become at various seasons temporarily distressed from the very conditions of their life. "The whole army of that class of laborers whose employment is uncertain and casual, whose incomes must always be of a slender and fluctuating nature, even with the best management and under the most favorable circumstances, are but too liable to come to our poor rates for support in time of pressure." No one, I should think, could fail to see that if this be so, something is wrong in the present organization of industrial relations.

There is yet a darker side to the picture. It is the starvation of the poor. "Scores of destitute men and women die from cold and hunger in the streets of London every year. They are usually of advanced age and utterly homeless. Inquests are held on their starved corpses, and the verdict of the jury is generally in accordance with the evidence; there being no evidence at all beyond the bare fact that some passer-by saw what appeared to be a bundle of rags on a step; that the bundle was found to contain an emaciated corpse, and that the stomach subjected to post-mortem examination was found to contain nothing at all. So the remains of our dear departed brother or sister, are put into a deal box and buried, and no more is said about the matter." This is the editorial statement of one of the principal London journals, the *Daily Telegraph*, commenting on a case. Overdrawn, you think? Then, when you have opportunity, look at the return made to Parliament in 1877 of all the deaths reported by coroner juries as occurring from starvation or privation in the city of London during 1876. The "blue book" containing it lies before me as I write, and I feel tempted to quote a few instances illustrating nineteenth-century civilization. The whole number of cases was forty-four: Henry Pinkus, aged 80, an engineer. Verdict: "Death accelerated by want."

Sampson Hargrave, aged 80, a bootmaker. Verdict: "Death accelerated by want." (Received out-door relief, two shillings and six pence per week: about 63 cents!)

Henry Lack, aged 67, a newspaper seller: formerly a saddler. Verdict: "Exhaustion from starvation."

James McCormach. Verdict: "Want of food, and destitution."

James Evans, aged 69, a blind-maker. Verdict: "Dis-ease of heart and privation."

Charles Proctor, aged 57, cabinet-maker. Verdict: "Starvation, destitution."

Ann Corney, aged 75. Verdict: "Want of food." (And yet this woman was actually in receipt of 88 cents per week from the parish authorities!)

Charlotte Hammond, aged 53. Verdict: "Death hastened by want of nourishment." She was offered admittance into the work-house, but refused it.

Elizabeth Skelsey, aged 50. Verdict: "Cold and privation."

Mary Day, aged 71, received 75 cents (3 shillings) per week, and yet obstinately died of "want."

Elizabeth Morley, widow, aged 71. Verdict: "Exposure and destitution."

A woman unknown, aged about 60. Verdict: "Exposure to cold and starvation."

Susan Copsey, aged 67, a needle-woman, furnished 3 shillings per week and a loaf of bread, and yet the verdict of the coroner's jury was, "Exhaustion from want of food." A needle-woman, you see; and it needs no great stretch of imagination to picture this starving old woman in her garret, in that vile neighborhood, a stone's throw from Westminster Abbey, with her bit of candle, her charitable dole of a few pence grudgingly given by parish authorities, and HER LOAF, working after midnight,

"In poverty, hunger and dirt,
Sewing at once, with a double thread,
A shroud as well as a shirt."

We may even fancy the same sad wail to have gone up from her lips, which so many hundreds like her have moaned:

"Work—work—work—
My labor never flags.
And what are its wages? A bed of straw;
A crust of bread—and rags;
That shattered roof—and this naked floor;
A table—a broken chair,
And a wall so blank my shadow I thank
For sometimes falling there."

Dead—"Cold, privation, destitution, want of food, starvation." So say the verdicts of the coroner's juries. As needle-women, blind-makers, saddlers, cabinet-makers, shoemakers and engineers, and in other ways, they contributed by their labor to the wants of society. By and by they grew old, improvident, feeble, unable to work or to earn. Society no longer wanted the services of an engineer aged 80, of a blind-maker aged 69, of a seamstress 67 years old, or of a boot-maker of four score; it wanted younger and better workers; and it turned these out to "starve to death." Surely you say, "This must have happened in some heathen land, or in some benighted Catholic country?" No, in the capital of civilization, as it calls itself, in the heart of Protestant and Christian England. "But at least long, long ago?" In the year of our Lord one thousand eight hundred and seventy-six. And so is the old, old story to-day, only worse.

When an evil like poverty such as this exists a way must be found to eliminate it and prevent it. As vain to cry "Peace, peace" to-day as a century ago. Grim parent of ignorance and crime, its doom is written. It will come through that adjustment of relations between capital and industry, that organization of labor, without which no peace is permanent, no society secure.

M. D.

NEW EARTH AND NEW HEAVENS.

Passing reverently by the first and second chapters of Genesis, taking facts recognized by modern science, man is the highest form of animated being on this planet. To reproduce this form "in the image and likeness of God" is the highest prerogative of the natural man. Let this be done as a sacred trust—no other, no further use of the reproductive powers—and we have the "New Earth," so long ago predicted.

In this New Earth in religious observance of physiologic laws, not many generations will be required for man to reach the culminating point, and when we say man we include both moieties.

At this sublime elevation the soul reaches out for a higher plane of being—now we have the spiritual man. These constitute the "New Heavens," the desideratum of purity-loving souls in all ages.

What progress our friends of Oneida have made in bringing forth the New Earth, 'tis not mine to say, for I have not the honor of their acquaintance. Whatever their personal attainment in sacred use of the reproductive powers, they (with the assistance of the clergy) are calling public attention to an all-important subject—demonstrating that it is no longer needful for God to visit "the iniquities of the fathers upon the children to the third and fourth generation." The fathers and moth-

ers do that visiting, both physically and mentally, flooding the planet with lamentably defective types of the race homo.

We arrive at the conclusion that the Oneidaites and their compeers are coöperating with a philanthropic host in the spirit world, for humanity's elevation.

Respectfully submitted,

OLIVER PRENTISS.

Mount Lebanon, N. Y., March 24, 1879.

NOTE BY THE EDITOR OF THE AMERICAN SOCIALIST.

Our Shaker friends are always careful to assign the Oneida Communists to the lower department of the great work of perfecting humanity. Well, we are glad of their approbation anyhow. If our work is in the kitchen and theirs in the parlor, so be it. But what if a people should be raised up sometime who will be qualified to occupy both the kitchen and the parlor?

AMERICAN SOCIALIST.

THURSDAY, APRIL 3, 1879.

The following communication, which appeared in the Utica Morning Herald of March 31st, explains itself:

Note from John H. Noyes.

Oneida Community, March 28, 1879.

TO THE EDITOR OF THE UTICA HERALD:

Dear Sir—As you suggested to Prof. Mears the expediency of putting Mr. Anthony Comstock on the track of Oneida Community literature, and he has indorsed the suggestion as "valuable and pertinent," you may be willing to allow me space to say that the Community will be found as law-abiding and law-obeying in respect to its publications as in respect to its general conduct. We have never approved of the measures pursued by the parties most conspicuous in their opposition to the so-called "Comstock laws," and have publicly and privately counseled those who clamored for their modification or repeal, to obey them so long as they remain on the statute-books. And long ago we withdrew from sale all works which we had reason to suppose, after taking legal counsel, might be considered by others as coming under the prohibition of those laws. This we did, not because we were ashamed of anything we had published, nor because we stood in fear of punishment, but because it is our conscientious purpose, so far as lies in our power, to render loyal submission to the law and the government, according to the counsel in Romans, XIII: 1-5. And we hereby give notice that if anything can be found in the works which we still offer for sale that any considerable number of fair men—like the editors of the Utica daily journals, for example—shall declare to be inimical to the interests of morality, we will at once and without putting any one to the trouble and expense of a legal investigation, expunge them from our advertised list of publications and stop the sale of them. Respectfully, J. H. NOYES.

In view of Mr. Noyes's statement above, that "long ago [the Community] withdrew from sale all works which they had reason to suppose, after taking legal counsel, might be considered by others as coming under the prohibition of [the Comstock] laws," what can be made of the assertion of Prof. Mears, in his recent *Tribune* article, that these works "have long been for sale over their [the Community's] counters?" Shall we call it slander, or ascribe it to the "lamentable ignorance" of the Community which Dr. Bennett bewailed at the Syracuse Convention? It at least evinces an inexcusable negligence in verifying his statements that would discredit them before any fair-minded jury. That his assertion, above quoted, had reference to the very works we long ago withdrew from sale is evident from his description of them, which contains language that could not have been used in reference to any works now offered for sale by the Community.

PROF. JOHN W. MEARS having recently assailed the Oneida Community in the New York *Tribune* in his usual style, some unknown friend and lover of fair play writes a good reply, which was printed in the *Tribune* of March 29th. We make room for its concluding paragraphs. Referring to the utterances of the clergy at the Syracuse Convention the article says:

"And so these reverend gentlemen from overzealous morality relieved themselves of their illiberal utterances, and another very and right reverend gentleman, also a Bishop, gave voice to such bigotry and intolerance as have caused the cruelty, misery and martyrdom that bring reproach upon the Christian religion. Speaking of the religion of the Community, this Bishop of the Christian Church says: 'It is in the hands of sagacious men.' 'If the Community stood alone, with sympathy from the outside public and with less sagacious leaders, it might be overcome by a popular uprising.' Although the Bishop admits that such a course is impracticable,

what does the suggestion of a popular uprising mean? Does it not always mean rapine, force and even bloodshed? And lastly, another reverend but also apparently belligerent gentlemen suggested, 'The least we could do would be to find a way, if possible, to suppress this evil, or, as Hercules said, "either find a way or make one!"' That this Christian should quote a pagan authority in expressing his uncharitableness appears rather like a solecism. Now comes the professor with his letter of today too recent to need citing. Without one word in defense of the society, yet having proved out of their own mouths that it is very small in number, unobtrusive, comparatively unknown, orderly, cleanly, law-abiding, unsoliciting, and not numerically increasing in converts, I think the action taken by the reverend gentlemen upon the instigation of the professor, is an uncalled for and meddlesome interference which does begin, to again quote the professor, to look like 'a wanton crusade.' I suggest that these crusaders employ themselves in repressing the scandals of their own holy orders, of which the whole world is cognizant, and with which the newspapers for years past have been fairly teeming. Are they in a position to cry shame with such a commentary as the printing of the daily report of the trial of a most prominent divine in the next column but one to the letter of the eminent professor?

"The fact is, these self-constituted censors, by their unwarrantable action have brought the evil they complain of into more prominence and publicity than, unmoled, it has attained in its thirty years' existence."

FLAGRANT WRONG SOMEWHERE.

The New York *Independent* said, under date of June 8, 1876:

"The Oneida Community have hitherto been exceedingly modest, as, indeed, they had great occasion to be, as to bringing themselves before the public. They have known that it was only by the extreme forbearance of the people, whose laws they are flagrantly disobeying, that they are allowed to exist."

On the contrary, the Oneida Community long ago knew, on the authority of the best lawyers in the State, that they were breaking no laws. At last, in the tumult of August, 1878, this secret came to light by the express acknowledgment of Prof. Mears, if the reporter of the Utica *Herald* can be believed. Even the Syracuse Convention had to learn from the lips of a lawyer that the Community is innocent before the law. And if there were no such acknowledgments, what sense or meaning is there in the talk that is going, about procuring new legislation, if the Community is breaking existing laws, as the *Independent* alleged? We call attention to this particular case, for the sake of asking whether the slinging about of such "idle words" is not properly to be regarded as slanderous and criminal? Or have the Community no rights which religious editors are bound to respect?

IDLE WORDS.

St. Paul counseled Timothy to "hold fast the form of sound words;" and Christ said to his disciples, "Every idle word that men shall speak they shall give account thereof." Every one may profitably keep these Scriptural sayings in mind; but especially should all persons who occupy positions as public teachers, since their words are likely to influence the character and conduct of others.

We have been led into this train of thought by considering the great temptation our clerical friends are under to use unsound and idle words in speaking of the Oneida Community. We are persuaded, from the hints that are contained in the imperfect reports which were published of the Syracuse Convention, that a great many idle and foolish words—words having no sound basis of fact—were spoken in that now-famous gathering; and we are sincerely desirous that all that shall be avoided in future. It may help in this direction if we call attention to some of the unsound words which in the past have been used by persons and journals interested in the crusade against the Oneida Community.

Prof. John W. Mears—the foremost man of this crusade—now affirms, writing to the Utica *Morning Herald* (see his communication in the article, "The Olive Branch," in our last number), that it was not the purpose of the Syracuse Conference, and is not the aim of the present movement against the Oneida Community, to crush it; and that neither he nor any others engaged in the movement have the slightest hostility to the coöperative and business features of the Community, "but view them rather with interest and favor;" that, in short, they seek, in the words of the resolution

passed at the Conference, to suppress "the immoral features of the Oneida Community." It follows from this statement that whatever has been heretofore said by him and "others engaged in the movement" about "suppressing," "exterminating," "uprooting," "extinguishing," and "abating" the Community itself, has been of the nature of idle words. Now let us take a glance at the literature of the war against the Community, and note some of the expressions that have been used by Prof. Mears and his coadjutors:

In the *Lion Watchword* of Oct. 15, 1874, there is an article from Prof. Mears against the Community, in which he calls on the entire religious and moral population to set to work energetically "abating the nuisance and uprooting it from our soil." In the same communication he says that "the proper authorities must now be summoned to take action for their removal, and for purging the State of these blots that threaten to multiply on its surface." In all this there is no careful discrimination, such as Prof. Mears now makes, between the Community organization and its supposed "immoral features." On the contrary, in the same communication he calls attention to the fact that the Community is unmolested in the heart of New York State, while the "people of Illinois could not endure the immorality of the Mormons, but drove them from Nauvoo in 1846, and compelled them to take refuge in the wilderness of the great central basin, a thousand miles from the outskirts of civilization." We will leave it for the friends of Dr. Mears to say whether this language does not evince an "aim" to "crush" and "suppress" the Oneida Community, and does not seem to approve even of mob violence.

In November of the same year a communication from Prof. Mears was read in a Baptist Convention at Hornellsville, asking that a Committee be appointed to confer with a Presbyterian committee "in relation to taking measures to suppress, if possible, the Society known as the Oneida Community"—which seems to have been asking for just what he now declares he does not desire.

In the same month of the same year a Report of the Synod of Central New York on the Oneida Community (which there is good reason to suppose was prepared by Prof. Mears) was published in the Utica *Herald*, which contained the following passage:

"If we cannot wait for Mormonism to die out, no more should we wait for the natural disappearance of the Oneida Community. Noxious weeds do not disappear of their own accord from our pastures, fields and our waysides. Unless the people rise against them with sickle and with plow, they take a deeper hold year by year. We ask for legislation against weeds; we ought to have it against this now well-grown and fair-looking but pestiferous weed of Communism."

Note that here the demand is not simply for the suppression of the "immoral features" of the Community, but for the "disappearance" of the Community itself, and such complete disappearance as takes place with weeds when they are first cut down with the "sickle" and then covered up with the "plow!"

The New York *Independent* has been conspicuous for its support of Prof. Mears and all who have advocated extreme measures; and in its issue of Aug. 3, 1877, referring to Prof. Mears's labors against the Community, it said:

"Doubtless he and many other members of the Synod, whose official business is to teach and preach purity, feel that the Synod has no higher duty than to wage a warfare of extermination against this organization."

The same paper, in its comment upon the recent Convention, said:

"With all our hearts we thank Prof. Mears, Bishops Peck and Huntington and Chancellor Haven for calling a meeting at Syracuse to take measures looking to the suppression of the Oneida Community."

We could multiply these citations from Prof. Mears and the journals supporting him and his crusade; but it cannot be necessary. How, in view of those already given, he could with good conscience convey the impression that there was no aim on the part of those supporting the movement to crush the Community itself, we cannot understand. He must at least know that threats of extermination of the Community have for years been made by persons and journals representing the movement against the Community; and if he did

not sympathize with them, why, in the name of all that is manly and Christian, did he not rebuke them and let his own position be distinctly understood?

But we will not crowd the Reverend Professor even on this point, for, as we said last week, we are truly grateful to him and the forty-seven ministers he was chiefly instrumental in calling together, for clearly setting forth the fact that, regardless of what may have heretofore been said by them or others, there is at present no intention on their part of disturbing the Community organization itself; and it may therefore be understood henceforth on the authority of Prof. Mears and the Syracuse Conference, that "suppress" and "crush" and the whole tribe of their synonyms are "idle words" when applied to the Oneida Community.

THE French have a saying signifying that he who excuses himself accuses himself. The Syracuse *Morning Standard* seems to think Prof. John W. Mears has fallen into this predicament. It says:

"Prof. Mears of Hamilton College, who was so anxious to exclude the press from the Oneida Community gathering, is now reaping the results of his course. He has been appealing to the press and explaining ever since that he 'didn't say this,' and he 'did say that,' and so on to the end of a chapter that would not have been misunderstood had Dr. Mears consented to hold open court."

PAYING COMMUNITIES NOT ALWAYS SUCCESSFUL.

We leave our readers to make their own comment on Mr. Ellis's "Appeal to Socialists" in the present number, and to follow their own judgment respecting its practical suggestion, but we call attention to the following statement in his article, because it appears to us to be historically incorrect:

"When it [an Associated Home or Community] pays that settles the matter; its success is certain. Nothing can live long in this world that don't pay. No Community has ever lived long that did not pay, no matter what their religion; and none has ever died that did pay while it continued to do so."

Those who have carefully read Mr. Noyes's "History of American Socialisms" will recall facts showing that the permanency of a Community or Association is not fully assured when it pays, and that such a society may die in the midst of pecuniary success. Thus of the Skaneateles Community (which, by the way, was as free from any religious bond as even Mr. Ellis could have desired) it is recorded:

"This experiment did not fail through pecuniary embarrassment. The property was worth twice as much when the Community dissolved as it was at first; and was much more than sufficient to pay all debts. So it may be truly said, that this experiment was given up through a conviction in the mind of the originator, that the theory of the Community could not be carried out in practice—that the attempt was premature, and the necessary conditions did not yet exist."

Of the Wisconsin Phalanx we read that "at the division of its property it paid a premium on its stock, instead of sustaining a loss." Again: "This attempt was pecuniarily successful, but socially a failure." And still again: "Mr. Daniels [an associate, if we mistake not, of Mr. Ellis in his present enterprise at Gunston, Va.], a gentleman who saw the whole progress of the Wisconsin Phalanx, says that the cause of its breaking up was speculation; the love of money and the want of love for Association. Their property becoming valuable, they sold it for the purpose of making money out of it." The Wisconsin Phalanx is one of the best illustrations of an Association that died "while it continued to pay." It is recorded that they "had no pecuniary difficulties, for they kept mostly out of debt." They had a splendid domain of 1,800 acres; they were free from all trouble about property titles, which have been such a source of annoyance to many similar institutions; they had officers who possessed the confidence of the members; and in many other respects the society promised a longer life than the other Phalanxes of its time: but like them it failed, and failed while it was increasing its property.

The North American Phalanx of New Jersey did not die, if we may believe the testimony of the obituary notices that have been published, because it did not pay, nor because it could not replace the

mill destroyed by fire (for Horace Greeley offered to loan \$12,000 for this purpose), but because there was not sufficient power of agreement. We judge from the accounts we have read that its financial prospects were really better when the members concluded to dissolve the Phalanx than at any previous period of its history. Profitable branches of industry had been established, for the products of which there was an increasing market; the land was rising in value; and the debts of the Phalanx were no longer a source of embarrassment.

We will not multiply examples. These few are sufficient to show that Mr. Ellis's statement that no Community "has ever died that did pay, while it continued to do so," is not strictly according to fact. Our own observation has led us to the conclusion that in a Communistic or Coöperative Society pecuniary prosperity is likely to bring with it special temptations and difficulties; and that the strength of such an institution and its consequent chances of permanency are by no means proportional to the value of its property and the magnitude of its industries.

It might also be mentioned, in this connection, that experience proves that such organizations are poor places for people who are chiefly intent on money-making. The very smart ones, like Vanderbilt, Gould and Keene, will prefer, so long as they are actuated by mercenary motives, the fiercest kind of grab game, knowing that they will be sure to get the lion's share in the scramble; hence the necessity of appeals in behalf of Coöperation and Communism to the higher elements of human nature. Mere self-interest will not build Associative Homes, nor preserve them after they are built. It was self-interest that destroyed the Wisconsin Phalanx, the North American Phalanx and the Hopedale Community, and we know not how many others. The smart business men in these three Societies saw that they could make money faster by themselves than as members of such organizations, and so they effected their dissolution. This fact is susceptible of proof in the case of all these experiments, but is most clearly brought out in the history of Hopedale. We quote:

"Mr. Ballou was the first President of the Community; but was ultimately superseded by E. D. Draper. This gentleman came to Hopedale with great enthusiasm for the cause. He was not wealthy, but was a sharp, enterprising business man; and very soon became the managing spirit of the whole concern. He had a brother associated with him in business, who had no sympathy with the Community enterprise. With this brother Mr. Draper became deeply engaged in outside operations, which were very lucrative. They gained in wealth by these operations, while the inside interests were gradually falling into neglect and bad management. The result was that the Community sunk capital from year to year. Meanwhile Draper bought up three-fourths of the joint-stock, and so had the legal control in his own hands. At length he became dissatisfied with the way matters were tending, and went to Mr. Ballou and told him that 'this thing must not go any further.' Mr. Ballou asked him if that meant that the Community must come to an end. He replied, 'Yes.' 'There was no other way,' said Mr. Ballou, 'but to submit to it.' He then said to Mr. Draper that he had one condition to put to him; that was, that he should assume the responsibility of paying the debts. Mr. Draper consented; the debts were paid; and thus terminated the Hopedale experiment."

With such men as Mr. Draper controlling such establishments it will be necessary, in order that they may have permanency, not only that they shall pay, but that they shall pay better than individual enterprises.

REVIEW NOTES.

SPEECHES OF HON. CHAS. R. SKINNER, against any increase of Legislative Employés, and in favor of the Abolition of Sinecure Offices. Albany: 1879.

Mr. Skinner is certainly entitled to the gratitude of every tax-payer in the State for the faithful and conscientious manner with which he has endeavored to curtail unnecessary expenditures, and institute economies in the management of the affairs of this Commonwealth. The ground upon which he stands is that which every good business man will appreciate, viz., that no man shall be put upon the pay-rolls unless he renders an equivalent service. The function of a reformer is not often a grateful one, but we are sure that Mr. Skinner's constituents will uphold him in a position so manifestly in conformity with the dictates of unimpeachable common sense.

COMMUNITY ITEMS.

ONEIDA.

—The dancing-classes closed on Saturday evening with one grand trip on the "light fantastic."

—Mr. W. E. Rogers, alias Valentine Vox, of Schenectady, gave us a pleasant entertainment on Wednesday evening. Some of his ventriloquial feats were excellent.

—March preserves its traditional character: high winds, cold snaps, abrupt snow-storms and provoking procrastination, with now and then an ardent promise of the coming spring-time.

—A brief call from Mr. J. H. Fenton and Mr. T. F. Wright, of Indiana, accompanied by some young men from Oneida. Mr. Fenton, the inventor of the roller-skates now so fashionable, is engaged in establishing skating-rinks in many of the large towns throughout the States. He is himself said to be the champion parlor skater of the world, and in company with Mr. Wright gave an exhibition of his skill which won our hearty applause and admiration. The most pleasing part of the performance was the rhythmic movements with which they kept time to a waltz which was played by Mr. Albert of Oneida, on that most ethereal of musical instruments, the zithern. We found Mr. Fenton not only a wonderful skater, but a many-sided man with broad interests in all the movements of the times, including the pressing problem of Coöperation.

—The florists are planting seeds and fresh cuttings of heliotrope, geranium and numerous other plants in the forcing-pit, for the purpose of making as early a start in the garden as the dilatoriness of winter will allow. By the way, there are scattered about the house many beautiful plants which are just now in bloom. This morning we inhaled the exquisite fragrance of mignonnette and the lily of the valley. In the large window of the Upper Sitting-Room is an azalia, a double white petunia and a carnation pink; in other rooms are begonias, cinerarias and roses. It is delightful to unexpectedly catch the breath of these flowers while passing along the corridors on some practical errand. This reminds us that of all our five senses that of smelling seems to have been most neglected in literature. Numberless artists administer to the eye, the ear and the palate, and their delights have been sung in prose and verse since the earliest days of scribbling; but the poor nose, like Cinderella, sits forlornly by the lonely, smoky fire-place, while her sisters are gone to the ball. The question suggested to our minds is whether odors do not reach the memory even more telegraphically than what we see or hear or touch. It must be that the mind unconsciously takes cognizance of subtle perfumes, for it often happens that when we are preoccupied and least expectant of anything of the kind, a passing fragrance will suddenly transport us to scenes long since past, bringing to mind incidents which have hardly been recalled from the time of occurring till now a jessamine or apple-blossom, whose aroma was an unnoticed accompaniment of those events, delicately yet most potently reminds us.

—A blackening train of crows to their repose."

Crows flying hither and yon have attracted some notice by their numbers for several days, but yesterday afternoon (Thursday, March 27th), between five and six o'clock there was a crow show here which exceeded everything "in the memory of the oldest inhabitant." They did not straggle in aimless flight all over the sky, but formed a "blackening train." It was like a great stream or river, quite uniform in its width, uniform in its velocity, straight in its course, and continuous for about an hour. It came out of the Northwest and poured into the Southeast and moved nearly over the Community buildings. It was a black milky way in visible motion. A man who never misses such a chance for calculation, figured up the approximate number thus: Assuming the flight of a crow to be a mile in five minutes, as this train was an hour in passing, it must have been twelve miles long. Then assuming what is entirely within bounds, that flying in single file the crows in this train would not have been more than a foot apart, we have 5,280 crows to the mile, and 63,360 for our whole number. They must have found their roost or "repose" not far from here, it was so near night. They flew as if they knew where they were going, and took the shortest route. Authorities say "crows are not gregarious but associate in large numbers, drawn together by community of interest." Here is a distinction something like that between coöperation and true Communism. The crows are civilized enough for coöperation. We have a fellow-feeling for anything traduced and persecuted, and take a notion here to copy what the American Encyclopedia says about the common prejudice against this bird:

"There is probably no bird more generally and unjustly

persecuted than the crow. Every farmer thinks himself privileged to destroy it, and counts the death of every one as a gain to agriculture. But though the crow pulls up a few seeds of the germinating corn, his services to the agriculturist far outweigh his depredations. He daily devours insects, grubs and worms, which but for him would devastate whole fields of the young corn; he destroys innumerable mice, moles and other small quadrupeds, every one of which commits ten times the mischief he does. On the whole the crow is a persecuted, comparatively harmless, and indeed a most serviceable bird, and deserves better treatment from the American farmer."

This is a comfortable doctrine, at least in view of such a host as we have just seen.

THE SYRACUSE CRUSADE ONCE MORE.

EDITORS AMERICAN SOCIALIST:—If there is one feature or characteristic of the Oneida Community which, above all others, entitles it not merely to the toleration, but to the good-will and encouragement of society, it is the contribution it is making toward solving that problem which transcends all others: *the elevation and improvement of the human race through physical generation*. And yet, if I understand the matter aright, this is the one feature to which the Syracuse gathering was in the most deadly hostility. This may be treated ostensibly as an error, but when search is made for the prime causes of the envenomed utterances by that body, they will be discovered in those peculiarities which alone make such improvement possible. It is vain to assume that such possibilities exist in any large or enduring form, in the present social order. Neither the teachings of history from its first glimmerings until now, nor the logic of passing events, will be likely to lead the thinking, reflecting student to any such conclusion. But, by whomsoever inaugurated, an experiment once established for a purpose so intrinsically important and conducted in strict accord with the highest rules of morality and righteousness, the world cannot afford to let its light go out in a scarcely less than barbarian darkness, at the mere behest of a self-constituted censorship, however titled or however exalted it may be in public esteem. And still less so when such censorship is aggregated from diverse creeds and conflicting doctrines, but attracted and held together in its onslaught by the cohesive power of a tradition. That the time has actually come for a general breaking away from such leading-strings, it may be—probably is—premature to assert. But the signs are encouraging to believe that mankind are not merely held by bigotry and tradition with a greatly weakened grasp, but that they are fast making up their minds to follow wherever true religion, science, duty and philanthropy may lead. The developments consequent upon the Syracuse fiasco indicate that a much larger host refuse to genuflect to their Baal than seem to have been recorded in the books of the censors. It is hardly to be credited that a civilized, Christian people, while assiduously devoting their skill to the improvement and perfecting of the lower orders of creation, will ever persist in ignoring the duty of applying the knowledge thus acquired to their own welfare and improvement; or, recognizing the duty, will forever persist in surrounding the subject with conditions which cannot fail to render every such attempt abortive.

In the history of the world we have but one account of a great and successful attempt to found a thoroughbred race of human beings that should be a blessing to all peoples; and that, as history tells us, was under the express supervision of Jehovah himself. The primordial progenitor in this grand scheme was Adam, and its culmination, as subsequently announced, was to be a Savior of the world. Of the first stages of its progress but little is recorded aside from the names that mark its single line of descent down to Jacob. From this period to the Christian era, during which time the movement was conducted in twelve distinct lines or branches, the methods and workings are more fully and elaborately portrayed.

Now, the particular feature of this case which assumes the most marked prominence just now is that this same Savior whom, it is fair to presume, Prof. Mears supplicates daily, and doubtless looks to for aid in suppressing the O. C., was the direct, predicted outcome or result of a policy instituted and guided by Jehovah into and through channels so very naughty that one cannot help thinking that they would have shaken the Professor and his colleagues out of their boots, had they been so unfortunate as to have lived then, leaving them prone upon the ground, quivering like aspens. It would surely be no stretch of fancy to think that the patriarch would have a thorny road to travel who should attempt to found a family of the strict Abrahamic pat-

tern in the neighborhood of Syracuse. It might likewise be an interesting exercise of the imagination to portray the spectacle of Prof. Mears and his coadjutors in hot pursuit of a New Yorker with seven hundred wives and three hundred concubines. But this is far from saying it would be desirable to revive those stirpicultural methods of a ruder and cruder age, although there can be but little doubt that they were the best that Omniscience could devise for the case in hand. We live under a new and better covenant; and the new wine of to-day must have new bottles for its preservation.

For proof that the great crying want of the world is a better race of people, such as can only come of a parentage under improved conditions, one need but to take up a newspaper, almost at random, and glance at the sickening array of crimes of all grades that will be sure to confront him. And that the statements are facts, and the picture drawn true to life, our almshouses; asylums for insane, deaf, dumb and blind; houses of correction; founding institutions; magdalen homes; jails; gallows; penitentiaries; tramp legislation; etc., etc., fully attest. No single witness has yet connected any of the emanations characteristic of the prevailing conditions of society, as indicated above, nor any of like character, with the Oneida Community. One indeed did remark an impure emanation therefrom, but whether it was simply "cold chills" at contemplating the contrast just noted, or some indefinable sensation, we are left wholly to conjecture or determine. But the most melancholy fact about this matter is that a large proportion of the unhappy beings in question are more sinned against than sinning. Subjected to such ante-natal conditions as society virtually compelled, and victims of subsequent surroundings of like character, what else could logically be expected of them?

Finally, to crown all, a considerable body of our venerated clergy are using the talents intrusted to their keeping to drag down to the popular crime and disease-breeding level a small band of people who have had the audacity to take a step forward and upward, serving like a city set on a hill, as a beacon to the less fortunate. Verily, are their cheeks impervious to the blush of shame, and are they destitute of the faintest conception of the principles of

FAIR PLAY?

JOSEPH COOK ON "CONSCIENCE."

[From Scribner's Monthly.]

Joseph Cook's last volume is a strange compound of sound sense and sound without sense. On the whole, the book is well worth reading; many true and profound things are forcibly and brilliantly said; and one is filled with amazement on reading some of these vigorous passages, that the mind that conceived them could ever have given vent to such stuff as we find in their vicinity.

Mr. Cook calls his book "Conscience, with Preludes on Current Events." A conscience with a prelude is a curious piece of psychological property. Whether Mr. Cook's own conscience is of this sort we are not expressly told; but we do not need to be told that his logical faculty is fitted up with some such attachment as this: preludes and postludes, and all sorts of running accompaniments—arpeggios and trills, and fugues—abound in connection with his severest thinking. Indeed, certain labored discussions of this book would be well described as examples of logic with variations.

The first chapter, on "Unexplored Reminders in Conscience," though the title does not well describe it, contains an admirable definition of conscience, and a clear showing of its validity and its authority as the central part of our moral nature. The conscience, according to Mr. Cook, is simply "that which perceives and feels rightness and obligatoriness in choices." It is the faculty that tells us that there is a distinction between right and wrong, and that we ought to do the right and shun the wrong. It is the judgment, and not the conscience, which tells us *what* actions are right. The fact that conscience is an original faculty of the soul is here impressively set forth; and the statement of what conscience includes and what it implies is made with great skill and power. There is nothing especially new in this analysis; but Mr. Cook has done philosophy a good service by the felicity and force of his discussion in this chapter. So we may also say, with some qualification, of the chapters on "Matthew Arnold's Views on Conscience," on "Organic Instincts in Conscience," and on "The First Cause as Personal."

But what shall we say of those two tremendous chapters entitled "Solar Self-culture," and the "Physical Tangibility of the Moral Law?" If they were set before us as poetic presentations of some curious analogies between the physical and the moral realms, we might read them with a degree of patience; though even then the way they "prance around among the eternities" would be somewhat startling to minds unfamiliar with the heroic and resounding rhetoric of Tremont Temple. But when these conceits are baptized with the name of science, one hardly knows what response

to make. To laugh is not dignified, and to argue against such a whirlwind of words is harder than to take up arms against a sea of troubles.

Mr. Cook's definition of solar light is borrowed from Dante:

"She smiled so joyously
That God seemed in her countenance to rejoice."

"Its specific difference from every other light," he says, "is that in it God seems to overawe beholders and to rejoice. It is scientifically incontrovertible that there is sometimes seen such a light in the present world. * * * This mysteriously commanding and glad light is to be distinguished from merely æsthetic or intellectual luminousness in the countenance by a peculiar moral authority, incisive regnancy, and unforced elateness, bliss and awe."

Into this "whole topic of solar self-culture," Mr. Cook now exhorts his readers to look, "through the lenses of the coolest inductive research. Put aside all mysticism," he cries; "build only on the granite of the scientific method." And this is the way he goes at it:

"1. There is sometimes in the face a solar look. 2. There is sometimes in the face an earthly look."

And so on. But what under the sun is a solar look? And what on earth is an earthly look? These definitions that we have quoted above—the lines from Dante, the rhetorical sentences from Mr. Cook—do they give us a clear and unflinching description by which we may know either of these looks when we happen to see it? It is quite true that we sometimes see a bright and happy and confident look on the faces of good people. But it is equally true that we often see on the faces of people who are the reverse of good a look that neither Mr. Cook nor any one of his applauding auditors can distinguish from this "solar" look. Mr. Cook ought to be told by some good friend that he is simply making himself ridiculous when he keeps using metaphysical propositions containing such physical terms as "solar" and "earthly"—terms that are thus used are utterly metaphorical—terms that are defined only in the loosest manner, and that cannot, in this use, be defined so as to convey any precise idea to the mind—and still keeps loudly asserting that this theory is built "only on the granite of the scientific method." There is scarcely a sentence in this whole lecture in which words are not used in highly metaphorical, or even hyperbolic, senses. These words kindle and please the imagination, but to insist that the propositions of which they are the principal terms are scientific propositions, and to claim for them the respect and authority belonging to science is an aggravated instance of obtaining credit on false pretenses. "Activity of the upper zones of feeling is what causes this peculiar light." Is that a scientific statement? "Men may be made of floss-silk, and have æsthetic luminousness in their faces, and yet no solar light." Is that a scientific proposition? "The intellectual, the æsthetic, the executive, and all other lights combined, quail, other things being equal, before the solar light." Is this science? Where is the definition of intellectual light, or æsthetic light, or executive light? Precisely, what are they? Mr. Cook is talking about subjects that neither he nor any of his auditors has anything more than a vague, undefined notion of. He is using terms to which no precise meaning can be attached, yet he will keep saying that all this is the result of the coolest and most incontestable science.

So in the next chapter, on "The Physical Tangibility of the Moral Law." The chief propositions of this chapter are these: that "the gestures prompted by the blissful supremacy of conscience have their general direction upward," and that "the gestures prompted by the opposite relations to conscience have their general direction downward." It is also asserted that the state of conscience which produces these upward gestures is accompanied "by a sense of repose, of unfettered elasticity, and of a tendency to physical levitation," and that a disapproving conscience produces the opposite effects, among them "a tendency to delevitation." The gist of the chapter is that the bodies of good men ought to weigh less than bodies of bad men of the same bulk. Mr. Cook is careful not to say that they do weigh less, but he declares that we have "a sense of a tendency"—whatever that may be—to weigh less when we are good than when we are bad. "All the common instincts" and beliefs approve the theory of physical levitation; many of the painters have made pictures of levitated bodies; Shakspeare talks of the "heaviness" of guilt; Prof. Crookes has collected statistics of the "names, country, condition, and date of life of forty levitated persons," and while Mr. Cook thinks it very doubtful whether we can now demonstrate "that physical levitation has occurred under the eyes of experts," yet he does not assert that "a physical tendency to levitation is a matter worth investigation." Well, then, why not investigate it before lecturing about it? If this is a natural law, then it operates uniformly, and its operation can be tested. When a man is converted, his conscience ceases to be a "disapproving" and becomes an "approving" conscience. It is very easy to find out whether the weight of his body has diminished in the process. If this "levitating tendency" of which Mr. Cook is talking is a scientific fact, if it is anything more than a fanciful figure of speech, so radical a change as that which takes place at conversion ought to be easily detected by any ordinary steelyards. When people come away from Mr. Cook's

lectures they are said to be in much loftier "states of moral elevation" than when they go in. How easy it would be to weigh them all as they enter, and again as they depart, and thus obtain some really scientific proof not only of the truth of this theory, but of the elevating tendency of this lecturership!

But the supreme result of these two theories of Mr. Cook is seen in their application to theology. By his theory of "solar light" he explains the transfiguration of Christ, and by his theory of "levitation," the ascension. At the vestibule of the temple that he is building, he says he wishes "to erect two pillars—two glorious marble shafts, if you please to look on them as I do, facts of science making them glorious—two columns, one on either side the door, Solar Light and Moral Gravitation. *Both are physical facts.* Both we can touch in the lower flutings of the shafts, and we know by the argument of approach and by the whole scheme of analogical reasoning, that if the solar light were covered up to its loftiest capacity, it might, at its summit, have the Transfiguration; and if the laws of moral gravitation are examined, and we ascend them to the highest point to which analogy can take us up, we may, without violating by the breadth of a hair scientific accuracy, find there the Ascension." If the "finest intellectual culture" of Boston and New England had not broken forth at this point in "applause," we should have known what to say about this passage. As it is, we must be dumb, but nobody can forbid our thinking that it runs perilously near the line that divides blasphemy from bosh. Which side of the line it is on we have not yet been able to make out.

RECEIVED.

SPEECHES OF HON. CHARLES R. SKINNER, of Jefferson, Against any Increase of Legislative Employees, and in Favor of the Abolition of Sinecure Offices, in the Assembly of the State of New York. Albany: Weed, Parsons & Co., Printers. 1879.

SMITHSONIAN COLLECTIONS. Vols. XIII., IV., XV.
SMITHSONIAN REPORT. 1877.

ONE THING AND ANOTHER.

Some of our Southern brethren of the press begin to talk against their unlovely habit of carrying pistols in the hip-pocket.

General Grant has met with every honor and attention at Bombay; Sir Richard Temple, the Governor, offered him the use of his own house.

That Christian tribunal which has de wit, Talmage, in hand is just about as dovelike and entertaining as a justice court among the pagans.

When the 1st of April comes then you can buy a ten-dollar Government bond and join the pinchin, hated, looking-out-for-the-to-morrow capitalists.

The Democrats in Congress seem to have got the idea that the legislative business of this country should be at the Beck and call of their caucus.

Australia is going to have a sort of world's fair at Sydney this year, and one at Melbourne next year. American manufacturers are invited to make a display.

A dozen or more women set out on a six days' walking match at Gilmore's Garden, New York, Wednesday, the 26th ult. The public took very little interest in the matter.

The Executive Committee upon the World's Fair, proposed to be held in New York, has been deliberating as to the best time to hold it: May, 1883, is the time generally favored for its opening.

That Confederate Congress has now been in session sixteen days. Wonder if they know who we are, and whether they have considered that we old Unionists aren't "ready for every sort of thing."

The Brooklyn navy-yard has been seventy-eight years in operation, and is now the principal yard of the kind in the country. Forty-six war vessels have been built and launched in it at a total cost of \$16,260,000.

The Chinese of this country have been making a good thing for themselves by importing crude opium and preparing it for smoking, the duty on crude opium being \$1 a pound and that on smoking-opium \$6.

York State needs \$3,500,000 for the completion of its Capitol, and it is trying to save money by reducing the salaries of all offices below those of Governor and Lieutenant-Governor. Expects to make \$80,000 in that way.

Who would have a feminine heart and live in Gloucester, Mass., where the men go to sea to engage in the mackerel fishery? The February storms made fifty-seven widows and 150 orphans in that town of less than 16,000 inhabitants.

Messrs. Lowe of Alabama and Jones of Texas, the Greenbackers from the South, understand full well that the growth of any second or third party in their part of the country is not possible if the present Federal election laws are repealed.

The President has named Andrew D. White, of Cornell University, as Minister to Berlin. Mr. White received his college education in this country and his university education in Germany, and his appointment would give unusual satisfaction.

The New York Elevated Railway Company, in view of a late collision upon its track, which fortunately resulted in no loss of life, has promptly resolved to do away with switches and operate all branch lines independently of the main track.

A. S. Barnes & Co., of New York, are about to publish a school-reader just adapted to the Southern market. It will be made up of selections from Southside authors and speakers, and will do much to keep alive the peculiar feelings of our Southern provincials.

The British can't do much with Yakob Khan, and so the Viceroy of India has ordered an immediate advance upon Cabul. On the 25th General Tytler fought 3,000 Afghans at Peshbolak and defeated them; his loss was slight; the enemy lost 200 men.

In an old-time Congressman's letters, published in *Harper's* for April, we read that Thomas Paine "had a red and rugged face, which looks as if it had been much hackneyed in the service of the world, with black and lively eyes, fiery red cheeks; a great talker and full of entertaining anecdote."

The decision of Surrogate Calvin, in the Vanderbilt case, leaves a little hope in the breasts of rich men that they shall be allowed to dispose of their estates by will, and in ways that will have to be respected by the living. It began to look as if the last will and testament would become an obsolete institution.

General Q. A. Gillmore, Corps of Engineers, who did not quite succeed in capturing Charleston, South Carolina, with his "swamp angels" during the late war, now has the general oversight of a system of jetties constructing at Charleston for the improvement of the approaches to that city from the sea.

The railway companies of Tennessee have come forward and offered to submit to a voluntary tax of forty cents on a hundred dollars of valuation, in common with the rest of the property-holders, rather than have that State repudiate its debts. Such a tax would enable Tennessee to defray the expenses of her Government and pay the interest on her bonds.

It is well to bear in mind that this United States Government of ours is a sort of Hindoo trinity, or three gods in one, Congress, Chief Executive and Supreme Court, and that each one has a right to have a divine mind of its own and make as harmonious a jangle as possible. The problem is how to be independent and not bumptious and revolutionary.

The New York Christian Home for Intemperate Men is an institution that has been in operation not quite two years. Of its 221 inmates the first seventeen months 150 have remained steadfast in the profession of temperance. No theory of cure, either scientific or moral, has been espoused by the managers, but for such moral depravity the Gospel is the divine specific. The motives urged are distinctively Christian.

Mr. John H. Pendergrass, a poor colored man of Kingstree, S. C., got an idea into his curly head that he had witnessed frauds and violence at the last fall's election, and he said so in a letter to Mr. Swails, the colored ex-Congressman from his State. Thereupon, the white folks interested prosecuted him for libel, and now he has the choice of paying \$500 and costs or going to prison and hard labor for two years.

For the present there will be a mixed occupation of Roumelia; possibly by English, French, Italian, Austrian and Russian troops, though this is not fully settled. The time had come for the Russians to withdraw, but the Roumelians were in no temper to be left alone according to the provisions of the Berlin Treaty, so the great powers have to stand guard. The Roumelians are reported to have 70,000 men armed and drilling.

Richard Grant White says he "found Charles Reade far more attractive than authors generally are. He is tall, distinguished in person and in manner, yet easy and simple in speech and bearing, with no more vanity than he has a right to have (and this I mention only because he is credited with more), and as for his companionableness, I only wished for greater opportunity of testing it. I did not tell him that his near neighbors did not know where he lived; but I wished that I had done so for the sake of the hearty laugh that we should have had together."

Dr. Oramel Martin, of Worcester, Mass., who was instrumental in stamping out pleuro-pneumonia in that State in 1859-60, says there is no really wise way of dealing with that disease but to kill every diseased creature and every well herd that has ever received a diseased creature into it. In that way, pleuro-pneumonia was stopped in Massachusetts. Should this disease get a footing in the cattle-breeding West it would spread everywhere East, and the loss to the country would be incalculable. Creatures that have it never fully recover from it, and there is no telling when they stop communicating it.

The enemies of the great Brooklyn bridge have had a hearing, first in the Supreme Court of New York and then in the Court of Appeals, and now they will have the sad pleasure of getting reconciled to the inevitable and seeing the

stupendous fabric completed. John Kelley, the Comptroller of New York City, will no longer have excuses for withholding the necessary money for its completion. The estimated cost to finish the bridge was \$13,708,026. One of the engineers testified that the bridge would hold 80,000 passengers an hour in transit, 50,000 promenaders, and 1,440 vehicles, if it could accommodate them.

The Democrats don't find themselves particularly strong in the House. Those sixteen Greenbackers and Nationals, taken with one contingency and another, are sufficient to jeopardize the best-laid Democratic plans. Our Democratic Representatives appear to have taken to heart the repeal or modification of the election laws much more than the orderly and regular prosecution of the proper affairs of the Government. They have accordingly spent a deal of time in caucus making up their minds as to how big a private bundle they will try to get carried through on the regular appropriation bills. Senator Bayard and a few of the best men have expressed a wish to have their party measures submitted to the President in separate bills, but that will not be done.

Our Democratic Senate once in a while has to admonish the old Republicans by asking, "Who is driving them cows? Be you or be we?" The pious inability of the Republicans to regard Democratic doings as anything but unholy doings is seen in the feelings they showed on the occasion of displacing some of the old officers of the Senate. Mr. Gorham, the ex-Secretary of the Senate, who has been replaced by a Southern Democrat from Tennessee, turns out to have been a very zealous and effective partisan and Republican, being, in fact, the chief worker on the National Committee of his party. Notwithstanding the President's famous civil-service letter, that officer of the Senate managed last year to collect \$106,000 for political purposes—and mostly from the clerks and employees of the Government. Hence these tears.

The attempt in the House of Lords to censure the Ministry for that South of Africa business has failed; but that circumstance will not prevent Sir Charles Dilke making a similar motion in the House of Commons. The situation in Africa does not seem to be particularly alarming, notwithstanding the clamor of the British Opposition. Lord Chelmsford has asked to be relieved of the burden of conducting the affairs of that colony, and it is announced that Sir John Bissett will succeed him. The situation of Colonel Pearson, who remains cooped up with 1,750 men at Ekowe, an impregnable position within the Zulu country, continues to be an occasion of anxiety, as it is believed that he is provisioned for only a short time. The first reinforcements had arrived from England, and an effort to relieve Pearson was about to be made. This was on the 18th ult.

The German Reichstag has been debating the question of giving Alsace-Lorraine a greater degree of practical autonomy. The ministry seem to look upon such a measure as very desirable. They are only hesitating till they can hit upon some arrangement that will be as good for the Empire in a time of war as in a time of peace. Bismarck said, "I have begun to question whether it is right that to my other duties as Chancellor I should add that of Minister of a country of a million and a half inhabitants. I consider it indispensable to the country that it should have a solid social and political basis, and officials through which the chief power in Berlin may have intercourse with the people. I am in favor of the appointment of a Stadtholder with a responsible Ministry, as in a Grand Duchy of similar importance. Military security will remain as before in the hands of the Empire."

In the *Atlantic* for April Richard Grant White, the critic, whom we have come to know as a man bristling with indignation at all sorts of literary short-comings, and full charged with the determination to do execution upon them, discourses charmingly on "Living in London." Of the English four-poster beds and bed-making, of the English "hot-joint" and mutton, tender and juicy and not at all muttony, of English fruits and vegetables, of the Londoner's ignorance of his own marvelous city, of English servants, he writes with a happy cheerfulness which makes one's mouth water at the thought of English victuals and gives one a touch of English comfort and happiness. Anent the English servants he found in "lodgings:" "With all their respectfulness and deference, English servants and people in humble life indulge in a freedom of speech of which democracy has unfortunately deprived us. I made purchases from day to day; they were greater in number and in bulk than in value, and one day, being a little annoyed by the clutter which they made upon my table and sofa, when Emma brought in an addition to it which had just come home, I cried out against them. 'And yet they keepth a-comin', thir,' said the girl, as she turned to go out. Another time, being very much vexed at a mistake that I had made, I exclaimed, 'I do sometimes think that I act like a born fool!' 'I thuppoth tho, thir,' demurely said Emma, who entered from my bedroom just as I spoke. I looked at her a moment, and we both laughed—I heartily, she shyly and blushing. And yet in all this there was not the slightest lack of respect; she never forgot her place, and I could not but think in regard to her, as I thought in regard to others in like condition, how much better this freedom of intercourse was, how much more hu-

man, than an absolute interdiction of all communion between the server and the served, and how much it might do to smooth and sweeten life for both."

Theodora R. Jenness has in the *Atlantic* for April a well-timed article on "The Indian Territory." Now that the white man begins to covet that field for his enterprise any information concerning it is welcome: "A few years ago one of the Indian councils passed a law requiring all single white men to leave the territory forthwith. As may be imagined, there was a lively skirmish after wives by bachelors and widowers whose business interests required them to remain. This successful *ruse* to turn the white man's skill and influence to the Indians' benefit was happily explained by a sprightly Choctaw lady, whose charming face and perfect grace would render her an ornament in any society of Boston or New York. She said, in speaking of the white man's intrusion into the Territory: 'We didn't want him here, but he would come and remain, so we thought the best thing we could do was to make him a peaceable citizen by marrying him.' A wise conclusion, I decided, on looking at the 'peaceable citizen,' a dignified Quaker gentleman, whom she had thus reclaimed. By forming an alliance of this kind a man may become a member of the nation to which his wife belongs, and attain the rights and privileges of an Indian, which consist of voting, owning property, except land, which no man can own, and paying no taxes to the United States or Indian Governments. That many have taken advantage of this mode of gaining access to the Territory is evident from statistics, which show that there are 8,767 citizens, by marriage, of the different Indian nations who are also citizens of the United States." For a non-citizen resident there are many difficulties to encounter. "There is no law compelling a person to fulfill a contract.....Aside from personal inclination to pay, there is no way of collecting bills, and no way of obtaining redress for any sort of civil offense."

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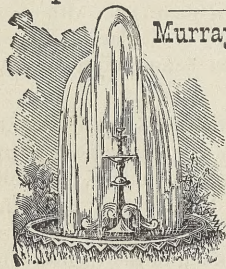
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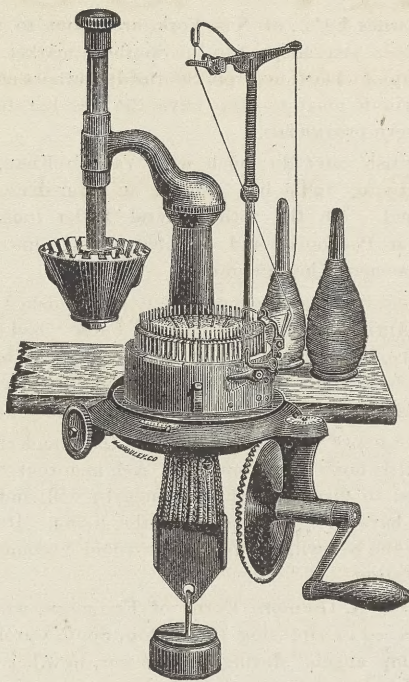
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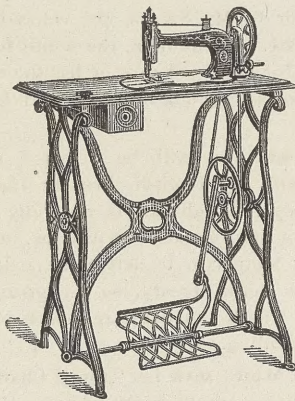
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